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"A THREE-FOLD CORD IS NOT QUICKLY BROKEN."—Ecc. iv: 12.

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PREFACE.



THE following pages are offered to the attention of Christian readers generally, in the belief that they contain something both novel and important. They were written in no polemic spirit, and are presented to the consideration of students of the Sacred Oracles of every name, as containing that which should interest all such. Such at least is the opinion of judicious persons to whom they have been submitted in part, and who differ widely from each other in the general tenets of their faith.

The Bible has been long extant—the New Testament for eighteen centuries—the Old, for some thousands of years. During this time it has given the rule of faith and life to Jew and Christian. It has been the source whence the Priesthood and Clergy of each faith, with all their sects and parties, have professed to draw the instruction which they dispense to the laity; and from whence the laity, throughout Protestant Christendom, and for many generations past, have sought it for themselves, each in his vernacular tongue.

Of the Civil Law it was said by one of its sages, "It is a deep well, out of which every man draweth according to his several capacity." Much more may this be said of the Divine Law and Word. During this long period, every variety of talent, both acute and comprehensive, has been brought to bear on those sacred books for their illustration. Much has been done, and the results of such study when committed to writing, have been preserved by the press. For generations past, also, when any new light has been thrown on them and recognized as such, it has by translation become the common property of several nations of Christendom. The compiler of these pages is not disposed to undervalue labours by which he has himself profited. He

knows something of what has been done in this kind ^{of} direct perusal, and more by the report of others more learned than himself. And yet, unless he had believed that he could bring an offering both new and worthy, he would not have ventured to lay it before the public.

It is nothing less than an attempt to prove that *the Bible has been written on a principle which has heretofore escaped the attention of commentators and theologians generally.*

The writer does not claim that principle as a discovery of his own. Years ago he had seen it asserted as true of the Scriptures at large, with a few instances given in proof. Occasional examples have since been found in several books, which seem to have occurred but casually to the writers, and who could hardly have been aware of the extent to which the principle itself might prove true. The present writer does not pretend to be familiar with all that "reading which is never read." He cannot say what may be in the Jewish Cabala, or the remains of the Platonizing fathers. He only declares that *this* is the fruit of independent research; and that as far as he knows or can hear from others, it is not to be found in the common books of theology. He tested it at first on certain classes of Scripture facts and found it verified. More recently he has applied it to the Sacred Books generally—with what results let the reader judge. The instances adduced in proof he thinks are too numerous to be accidental. Such a supposition would be against all the laws of probability. They must be the result of a rule—and a rule that, as such, has been unrecognized or studiously ignored.

"But," some may ask, "conceding it to be a *fact* that the Scripture has been written according to this rule, *cui bono*? Is not the knowledge of the same more curious than useful? Or what benefit are we likely to derive therefrom?"

The investigation was carried on with no special view to *doctrinal* inference—merely, as we have said, to test a principle, which, as announced, was both new and remarkable. Inferences, however, of some sort, it must necessarily yield. The writer has drawn his own—he leaves others to do the like. Nor does he doubt that this will be

done. Once establish the principle, its uses will not long remain undiscovered or dormant, nor will there be wanting those who will know how to apply it.

Knowledge of the facts of Scripture, in its plain literal sense, and *in the order in which they there stand recorded*, is not hereby undervalued. This is an accomplishment to which every intelligent Christian should aspire. And the more minute and accurate such knowledge, and the earlier its attainment, the more useful is it like to prove to the possessor. The method herein set forth is offered as an ally and not as a substitute—as facilitating the use of the common mode and giving it success, not as superseding it—as smoothing the way to that knowledge which all should desire, and as *ensuring its permanence*. The arrangement of facts under some fixed principle of general order, with subordinate series, is a help both to memory and judgment. For great is the power of *association*, and “a *three-fold* cord is not quickly broken.” The frequent contemplation of facts, or things, or events standing in the same class; and the detection of their resemblances and differences, must needs impress them more strongly on the memory. Of this there can be little doubt, and this alone would more than repay the labour expended in the researches for its establishment.

But, we venture to enquire, may it not also prove an additional aid to the Biblical critic and interpreter?—a guide to those who search for Scripture parallels—as well to their discovery as classification?—a help to the preacher who would illustrate the truths of the Bible by examples drawn from its own pages?

Does it not furnish a new argument for the *inspiration* of Scripture? and as such, a new and formidable weapon in the hands of a defender of the Faith, especially against certain of the more recent speculations of Infidelity? In other cases, where doubts have arisen in sincere minds, may it not offer a means of their solution?

When once recognized in its relations to Scripture, the idea may be carried into other departments of thought, and present a new and severer test of certain opinions now so popular as to be deemed axiomatic; but whose justice and stability have all along been questioned

by certain of the wise, who have therefore been thought to be over-cautious or too conservative. For there are those who think it has a bearing on the philosophy of the mind, and on the nature of man generally—his rights and duties in society—as also on ecclesiastic and civil government. But all this, and much more, must be left to future development.

To many readers this will prove a *new vein* of thought. The present writer does not pretend to have exhausted it. He offers it as the contribution of a single individual, working for a limited period, in a rich mine, in which others also are invited to labour. To vary the figure: this is an extensive field, but a part of which he has passed over—reaping only what lay near at hand or in his view—without doubt leaving even here much to be gleaned by others hereafter, and large portions as yet almost untouched. He hopes, however, that what has been done is done so as that it need not to be done over again.

INTRODUCTION.

THE MOST GENERAL, OR GRAND TRIADS OF SCRIPTURE.

The book which we call the "Word of God," and which Christians believe to have been divinely inspired, is not one continuous work, uniform in aspect and homogeneous throughout in matter. Its contents are diverse in appearance, and various in character. Yet, would it be a grievous error to suppose that the collection is without method, or arranged on no intelligible principle.

I. Its first and most universally recognized division, is into the Old and the New Testaments, or Covenants; the former containing the Jewish, the latter the Christian system of religion; or, as they are more generally termed, "the Law and the Gospel." But if we look more closely, we shall see at the end of the Old Testament a *lengthened chain of PROPHECY*, which, standing between the systems and having relations to each, serves as a means of uniting them both. Thus, if we survey the whole Bible, or Revelation entire, it appears naturally to fall into *three* grand divisions—THE LAW, THE PROPHETS, and THE GOSPEL.

Here, then, on this most general view, we have a *threefold* division of Scripture. Were this the sole example of such division, any special deduction therefrom might be unauthorized. Were they but few, they might be placed to the account of Curious but Casual Coincidence. But should the instances be numerous and diversified, descending from this, the highest and most comprehensive, through the entire scale to the lowest and most minute, we may fairly infer that this is a real and true *principle of classification* of the facts of Scripture. Let us examine whether it can be found in operation in the lesser divisions of Holy Writ.

II. The Book of the Old Testament is composed of many lesser books, and these of several kinds. So also the New. In the former, we have *first* the historical—then the didactic, devotional, and precep-

tive in another class—and the prophetic books in a third. And critics tell us, that coincident with this division, is that of our Lord, in Luke 24: 44, into “the Law of Moses, the Prophets and the Psalms.”

III. So also in the New Testament, we have the historical books of “the Gospels” and “Acts of Apostles,” “the Epistles,” which are didactic, and “the Revelations,” which are prophetic. So that this and the preceding offer two other examples of the *Trinal Principle* of arrangement.

IV. But let us continue our search. If we limit our survey to *the historical books of the Old Testament, including the two books of Kings*, we find, *first* the book of Genesis, somewhat peculiar in its character, and *introductory* to the history of the Jewish Nation proper. The remaining four books of Moses and that of Joshua set forth their call and deliverance from Egypt—the giving of their Law and Ritual—their wanderings in the Wilderness; and conquest and division of Canaan. The books of Judges, Samuel and Kings, then relate their fortunes as a people—first as one and then as two nations—until the separate conquest and captivity of each.

V. Again, if we leave out of view the preliminary book of Genesis, and confine our attention to the several forms of *civil* government or regimen under which the children of Israel lived at different times, we see them, *first*, under the *quasi-military* leadership of Moses and Joshua—then under the rule of *the Judges*—and thirdly, under that of *their Kings*. It is to be noted, however, that co-ordinate with, and in his own station, auxiliary to, the ruler of either class in his era, was the *High Priest* of the time.

VI. If we narrow our scope still further and consider these eras separately, each one appears to be naturally susceptible of a like subdivision. In the first era we perceive,

1. The call and deliverance of the Israelites from Egypt, and their march to Sinai.
2. The giving of their law and ritual, and their further journeyings in the Wilderness until their encampment on the banks of the Jordan, and the death of Moses.
3. Their conquest of Canaan under the lead of Joshua, followed by its division and settlement.

VII. In the next era we have, 1st. Further wars against the remnant of the Canaanites. 2. The oppression of the Israelites by their enemies, and deliverances by their judges. 3. The “last time of the judges,” under Eli and Samuel.

VIII. Concerning the third era, which embraces the history of the Hebrew Monarchy, we observe that, after *three* kings, Saul, David and Solomon, had reigned over *all* Israel, *the separate kingdom of Israel* was formed by the revolt of the *ten* tribes; and as the kingdom of *Judah* survived that of Israel by more than a century, the history of the latter is *interposed as a sort of a middle term, or parenthesis*, between the *beginning* and the *end* of that of Judah, and thus contributes to form a *large triad*; although from the relations of the two kingdoms to Jehovah, and to each other, the history of Judah is in part interwoven therewith.

IX. Once more, we observe, that while we have but brief mention of the greater number of *the kings of Israel* and their acts; yet, *in the midst of this history*, we have *an account of the mission of the two great prophets*, Elijah and Elisha, to the people of Israel, *longer than that of all their Kings*; and which, with the beginning, and the end of that history, forms *another large triad*. See 1 Ks. ch. 17 to 2 Ks. 9: 1-10 and 13: 14-20.

X. In the era of the Judges, *Abimelech* reigned over *all* the tribes, but as an *usurper*; and having been slain, he had no successor as such.

Saul was a divinely appointed, legitimate monarch; but, for disobedience, the succession was diverted from his family to *David*, in whose line it continued until the captivity of Judah. So that we have *three* dynasties, which included *twenty-four* ($=3 \times 8$) kings; while over Israel there reigned *nine* ($=3 \times 3$) dynasties, and *twenty-one* ($=3 \times 7$) kings. The extinction of *three* of these dynasties—those of Jeroboam, Baasha and Ahab—is *foretold*, and precisely in the same words.

XI. We said above (No. IX) that, “of most of the kings of Israel we have but brief mention.” The history of *three* dynasties, including that of *six* kings, is given consecutively and in small space—then that of *three* other kings—and thirdly, that of the *six* last; thus forming another triad.

(a) Nadab, Baasha, Elah, Zimri, Tibni, Omri, 1st Kings, xv: 25—xvi: 28.

(b) Jehoahaz, Jehoash, Jeroboam ii; 2nd King chapters xiii and xiv: 8-16, and 23-9.

(c) Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea, xv: 8-31, and xvii: 1-6.

XII. If now we descend from these general views, and examine separately the historical books above mentioned, we shall find that

each one is naturally divisible into three distinct and well-defined parts. The propriety of these divisions will in most cases be obvious to inspection. In others it will also be apparent, on a little consideration of the subject at the several points of transition. And, while for convenience we group together the references which mark their several limits, it may also be well briefly to indicate the character of each member of the several triads.

XIII. TABLE OF THE TRINAL DIVISION OF HISTORICAL BOOKS OF OLD TESTAMENT.

Genesis—Ch. i-viii: 12; viii: 13 to xi: 26; xi: 27; i: 26.

Exodus—i-xviii; xix-xxxi; xxxii-xl.

Leviticus—i-vii; viii-xxii; xxiii-xxvii.

Numbers—i-x: 10; x: 11; xiv; xv-xxxvi.

Deuteronomy—i-iv; v-xxvi; xxvii-xxxiv.

Joshua—i-xii; xiii-xxii; xxiii-xxiv.

Judges—i-iii: 4; iii: 5—ch. xvi; xvii-xxi.

1st Samuel—i-vii; viii-xv; xvi-xxxi.

2nd Samuel—i-iv; v-x; xi-xxiv.

1st Kings—i-xii: 1-24; xii: 25—ch. xvi; xvii-xxii.

2nd Kings—i-viii; ix-xvii; xviii-xxv.

XIV. GENESIS—1. From the references it appears that this book is divisible into parts, the *two first* of which treat, in historical form, of the Ante-Diluvian and Post-Diluvian eras, to the call of Abram; and the *third*, of the history of Abraham and his descendants to the death of Joseph.

EXODUS—The first part treats of the birth and training of Moses for his great work, and of his actual call and conduct of the Israelites from Egypt until their arrival at Sinai. 2. The giving of the Law and instructions as to their Ritual until the worship of the golden calf. 3. The modification of their Covenant and Polity consequent on that event, and the construction of the Tabernacle and its furniture.

LEVITICUS—1. The laws concerning the various kinds of *sacrifices*. 2. The consecration of Aaron and his sons to the *priesthood*—the sin of two of them—and laws relative to *purifications*. 3. Laws concerning sacred *festivals, vows, and tithes*.

NUMBERS—1. From the numbering of the people to the departure from Sinai. 2. The journey thence to Kadesh on the borders of Canaan. 3. Their subsequent wanderings until their encampment on the plains of Moab.

DEUTERONOMY—1. Introductory to the discourse of Moses, being a recapitulation of a part of their *history*. 2. Contains a repetition of a part of their *law*, with additions. 3. The conclusion, which suggests motives to obedience, and narrates some of the last warnings and acts of Moses until his death.

JOSHUA—1. The conquest of Canaan. 2. Its division among the tribes. 3. Joshua's last admonitions to the people, and death.

JUDGES—1. Further wars against the remnant of the Canaanites, with a sketch of their history under the judges. 2. The oppressions of the Israelites by their enemies, and their deliverance by their judges. 3. An appendix in *three* parts, which relates,

1. The introduction of Idolatry. 2. The civil war against Benjamin. 3. The book of *Ruth*, which records the *genealogy of David*.

1ST SAMUEL—1. "The last time" of the judges, being from the birth of Samuel to the call of the people for a king. 2. From thence, through the first years of *Saul's* reign, until David is anointed to succeed him. 3. The last years and death of Saul and his sons.

2ND SAMUEL—1. The reign of *David* over two tribes at Hebron, until the death of Ishbosheth. 2. From the reünion of all the tribes under his government at Zion until his great sin in the affair of Uriah. 3. The last and troubled years of his reign until near its close.

1ST KINGS—1. The reign of Solomon over all Israel to the revolt of the ten tribes from his son. 2. The history of the two kingdoms until the reign of Ahab in Israel, and the appearance of the Prophet Elijah. 3. The remainder of Ahab's reign.

2ND KINGS—1. Further history of the two kingdoms, with the ascent of Elijah, and the ministry of Elisha his successor, until Jehu is anointed king of Israel. 2. The history of Judah is continued; as also that of Israel to its close. 3. The remaining history of Judah, until she also is carried into captivity.

XV. We also think that *three principal and well-defined stages in the lives of the chief patriarchs, leaders, judges, prophets and kings*, are discernible; in relation to some of whom these will be pointed out in the following pages, when we reach their several histories.

XVI. *Thrice* are *ten* commandments given to the children of Israel.

1. The decalogue or moral law, in Exodus xx: 2-17. 2. Another *ten*, more *ritual* in their character, when that generation had proved

themselves unworthy of the first. Exodus xxxiv: 10-27. 3. A repetition of the decalogue to the new generation which had been trained in the Wilderness. Deuteronomy v: 6-21.

Each of the ten precepts is also *trinally repeated*, in the books of Moses and Joshua.

XVII. Besides the above, we have three series or groups of *civil laws*, in as many parts of the Pentateuch, for which see

1. Exodus, xx: 22—xxiii: 19.
2. Leviticus, chaps. xviii-xx.
3. Deuteronomy xxi: 10 to ch. xxv.

Several of these laws are also *trinally repeated*, like those of the decalogue.

XVIII. Nor should we omit to notice, that in each of these books may be found *three passages*, which, for want of a better term, may be entitled "Summaries." When viewed as a whole and more closely, they prove to be of *three kinds*.

1. Those of the first kind are either a *repetition* and nearly in the same words, of something which had been related before: as in Genesis xxiv: 34-49; or a *recapitulation* in brief of what had before been narrated dispersedly as in Genesis xlv: 18-30; or a *sketch* of the history, (sometimes a prophecy,) *afterwards* given in detail, as in Judges ii: 16-23.

2. *Reflections* on *past* events, in the nature of what would now be called Philosophy of History, as in 2nd Kings, xvii: 4-23. And,

3. An expression, most generally in a *poetical* form—of the *feelings* excited by a review of certain events in the life of an individual, or a nation—as in Exodus, ch. xv, and in 2nd Samuel, ch. xxii.

XIX. Of such passages we subjoin the following synopsis, or

TABLE OF SUMMARIES TO BE FOUND IN THE HISTORICAL BOOKS.

Genesis—xxiv: 34-49; xlv: 18-34; ch. xlix.

Exodus { (a) ch. xv; xx: 1-17; xxxiv: 1-28.
(b) xxxv: 5-9; 20-9; (com. xxv: 1-7,) chs. xxxvi-xxxix; (com. xxv: 8-40; and xxvi and xxvii).

Leviticus—Ch. viii; (com. Ex. xxix: 1-34); ix: (com. Ex. xxix: 35-7,) xxvi: (com. Ex. xxiii: 20-30).

Numbers—Ch. vii; x: 11-28; (com. ch. ii,) xxxiii: 1-49.

Deuteronomy—Chs. xxviii; xxxii: 1-47; and xxxiii, [all prophetic.]

Joshua—xii: 1-24; xiii: 15-33; xxiv: 2-13.

Judges—ii: 6-23—iii: 1-4; ch. v; xi: 14-27.

1st Samuel—ii: 1-10; viii: 10-18; xii: 1-17.

2nd Samuel—vii: 4-16; xxii: 1-51; xxiii: 8-39.

1st Kings—(a) chs. iv; v-vii, and ch. viii. (b) xi: 29-39; xii: 27-33; xiv: 1-16.

2nd Kings—xvii: 4-23; xxi: 1-16; xxii: 8-20.

XX. Or, to designate these summaries by their subjects.

GENESIS—1. We find Eliezer's account of his mission to Bethuel. 2. Judah's appeal to Joseph in behalf of Benjamin. 3. Jacob's prophetic blessing on his sons.

EXODUS—Moses' song of triumph. 2. The Decalogue. 3. The second Covenant. 4. The *offerings* of the *People* for making the Tabernacle and its Furniture. 5. The making of each and all. 6. The setting up the Tabernacle.

LEVITICUS—1. The consecration of Aaron and his sons, and their first offering. 2. Unlawful marriages, &c. 3. Prophetic promises and threatenings.

NUMBERS—1. The offerings of the *Princes*. 2. The order of their march. 3. The stages of their journeyings.

DEUTERONOMY—1. Moses' prophecy of blessings and curses on the nation. 2. His song. 3. His blessing on the *tribes*.

JOSHUA—1. A list of the conquered Kings. 2. The allotments of the tribes East of Jordan. 3. Joshua's farewell address to the people.

JUDGES—1. A sketch of their history under the Judges. 2. Deborah's song of triumph. 3. Jephthah's reply to the Ammonites' claim of territory.

1ST SAMUEL—1. Hannah's song of praise. 2. Samuel foretells the exactions of the future Kings. 3. His address to the people on resigning his office as Judge.

2ND SAMUEL—1. Message to David by Nathan, the Prophet. 2. David's song of thanks. 3. List of his great Captains.

1ST KINGS—1. The Court and magnificence and Wisdom of Solomon. 2. Description of the Temple and its furniture. 3. His prayer at the Dedication. 4. Ahijah's first Prophecy to Jeroboam. 5. Jeroboam's Idolatry. 6. Ahijah's second Prophecy concerning him and his family.

2ND KINGS—1. The sins of Israel which led to their captivity. 2. The manifold sins of Manasseh. 3. The Prophecy of Huldah, and the attempt of Josiah at a general Reformation.

XXI. We observed above, that several of these summaries appear in a poetical form. The careful reader of Scripture will have observed

that a number of poetical passages — some short, others longer — are scattered throughout these historical books. Of these, on examination, we find just *twenty-seven* = (3×9) viz :

1. Lamech's address to his wives. 2. Noah's Prophecy concerning his sons. 3. The Lord to Rebekah — Genesis, iv: 23, ix: 25-7; xxv: 23. 4. Isaac's blessing on Jacob. 5. Also, that on Esau. 6. Jacob's blessing on the sons of Joseph, (also, in three parts) — Genesis, xxvii: 27-9, 39-40, xlviii: 15-16, 19-20. 7. Jacob's blessing on his own sons. 8. Moses' song of triumph. 9. The general formula of blessing used by the Priests — Genesis, xlix: 1-27; Exodus, xv: 1-21; Numbers vi: 24-6. 10, 11, 12. A verse quoted from the "Book of the Wars of Jehovah." Israel's song at Beer. Verses from another book of Ancient Scripture. Numbers xxi: 14-15, 17-18, 27-30. Nos. 13, 14, 15, 16, 17. 18. Balaam's *four* prophecies. Moses' song — and blessings on the tribes. Numbers, xxiii: 7-10, 18-24, xxiv: 3-9, 15-24 — Deuteronomy chaps. xxxii and xxxiii. 19. Joshua to the sun and moon at Gibeon. 20. The song of Deborah. 21. Samson's song — Joshua, x: 12; Judges, ch. v and xv: 16. 22. Hannah's song of praise. 23. David's exploits. 24-27. His lament for Saul and Jonathan. Lament for Abner. His song of thanksgiving. His last words. 1st Samuel ii: 1-11, xviii: 7; 2nd Samuel i: 19-27; iii: 34; ch. xxii and xxiii: 1-7 = 27 = 3×9 . [*Three* other passages, viz: The formula used at the rise or descent of the Cloudy Pillar. Samson's riddle — and the solution of the same, are ambiguous. See Numbers, x: 35-6; Judges, xiv: 14 and 18. But, if admitted, they would not disturb the trinalism of the aggregate.]

XXII. Man, in a state of integrity — conscious of an ever present Deity — convinced of his power, and trusting in his Providence, will not be eager to pry into Futurity; but will content himself with a general knowledge of His will, to which he habitually submits his acts, believing that when more is needed for his guidance, it will be directly imparted, as occasion requires. In such an one, also, the head, the heart, and the hand, move in unison; the face is an index of the feelings — the tongue an echo of the thought. But, in his fallen condition, and in the ignorance, which supervenes, there will be a change in his relations to his Maker, and a corresponding change in the treatment received at his hands. In particular exigencies, his former attainments in divine knowledge, or ordinary human prudence, may no longer suffice. He may be in doubt or uncertainty as to the

divine will, or in need of special instruction. Therefore, as we may suppose, were *Miracles, Signs, Divine or Angelic Communications, Waking Visions, significant Dreams*, vouchsafed for his relief, and often in answer to *Prayer*. At other times he might need either *warning or encouragement*, and PROPHECIES would be added, and these, when *fulfilled*, would strengthen his general faith in Deity. When, also, the countenance had learned to dissemble, and words were used by many to *conceal* thoughts, certain significant acts and forms might lawfully be used by the sincere, as indicative of their inward feelings; although they might be *counterfeited* by hypocrites in carrying out their unhallowed purposes.

Now these various classes of Scripture Facts are governed by the same law. In each of the historical books, the Prayers, the Miracles, the Signs, the instances of Divine or Angelic Communication, the Dreams, the cases of Spiritual Vision, the Prophecies, to which we may add, the sins or violations of the Divine Law, the Wars, Famines and Pestilences; *all* are in number, either *three* or some *multiple* of three. The Miracles of the Old Testament, though very numerous in the aggregate, may, also, be reduced to *classes* of three. And the Signs are of *three* kinds. But of *these*, and of the *Prophecies* of Scripture, we would speak more particularly; thus,

XXIII. According to Paul, "The Jews require a *sign*, and the Greeks seek after *wisdom*"—1st Cor. i: 22. Before this we read of their saying to our Lord: "Master, we would see a *sign* from thee"—Matt. xii: 38. And still earlier, "We do not see our *signs*." "Shew us a *token* for good."—Ps. xxiv: 9; lxxxvi: 17. Such being the national characteristic, we may naturally look for such evidences in their sacred books; and accordingly we there trace their origin to the earliest ages. Signs, of course, as the name implies, are *significant* of something more than appears on the surface. They are thus distinguished from certain sorts of *miracles*. A miracle may be a sign, but a sign is not necessarily a miracle. On examination of the entire series of signs, as they stand recorded in the Old Testament, we find, as already stated, that they may be properly arranged in *three classes*; 1. Such as are purely miraculous, and yet significant of the Divine power or will. 2. Those in which the Divine power *concurs with* some significant act of man. 3. In which some *voluntary* act of man is significant of his internal feeling or purpose.

XXIV. As signs are of three kinds, so, also, may *prophecies* be classed, in reference to the times of their fulfilment. 1. Of certain

prophecies in Old Testament the fulfilment may be found in the same book in which they are recorded. 2. Of others, in a later period in the *national* history of the Jews. 3. For the verification of those which remain, we must look either to the Gospel, or to a later period in the Christian Era. The prophecies of the New Testament shew analogous differences.

XXV. Concerning the prophecies of Scripture we may further remark, that *thrice*, at the *end of a Religious Dispensation*, was one empowered to *speak prophetically* of that which was to succeed. Thus did Noah, Balaam, Caiaphas. So, also, did Joshua, Samuel, and Huldah, prophecy at the end of their *lesser eras*: but rather concerning the future fortunes of their own people.

XXVI. Again: Our Lord, when about to leave the world, reassured his desponding disciples, by promising to send them "The Comforter," after he was gone away. Something the same in kind had often occurred under the Old Testament. Thus did Noah, Joseph, Moses, Joshua, Samuel, Huldah, these *six*, speak comfortably to their people. The two first were emphatically comforters; and all the others, while foretelling the calamities which would follow their national delinquencies, mingled there with words of comfort and encouragement for the faithful and penitent. Genesis, v: 28; 1: 21. Deuteronomy, xxx: 1-10. Joshua, xxiii: 5-10. 1st Samuel, xii: 18-24. 2nd Kings, xxii: 18-20.

XXVII. If, now, we reëxamine each book, chapter by chapter, we find, as it were on the surface very many triads of a *miscellaneous* character, and scarcely susceptible of such classification as those just mentioned; but, which, in reference to the mode of their collection, may be thrown into *three* groups. Of those in the *first* group, each member of the triad is gathered from the passage immediately before the reader. Those in the *second* are collected from the book generally. Of those in the *third* class, only *one* or *two* members are found in the same book, and we must seek in some other book for the complement, which thus serves as a means of connecting different parts of Scripture.

According to the literal narrative in Genesis, there were *six* (=3x2) days of *Creation*, in *each* of which was a *three-fold* work—the number of descents in the lines of Cain and Seth respectively, was trinal—we read of very many persons in the Old Testament as having *three* sons, or children; and of these not the least remarkable are

Adam, Noah and Terah, of whom we read in the book of Genesis, as being the heads or origins of races, which successively overspread the historical or civilized regions of the world, besides other particulars of the same class.—In this oldest of historical books, as has been observed by archæologists, many *customs* of domestic, civil, social, and political life, some of which in Oriental countries are continued to this day; also, in this and other books, such as relate to industry, commerce and war, are mentioned, but, with a frequency in accordance with this law.—Often, also, is an object approached, or a purpose attained, by a three-fold gradation.

The number and order of the *signs* wrought before Pharaoh, and for the deliverance of Israel:—The offerings of materials for the Tabernacle and its Furniture, (and at a later day of the Temple and its furniture):—The kinds of those which entered into their composition, the artizans who wrought on and erected them, the plan and forms of each structure and its contents, both in general and detail, present further exemplifications of the principle. This is, especially true of the candlestick and the Ark; as, also, of the latter's changes of place, and of the miracles wrought by its presence. The Priestly order and their general functions, with the ceremonial of their consecration:—The number and kinds of sacrifices with the entire details of their Ritual:—The number of the Tribes, the marshalling of their camp, the order of their march, and the number of their Encampments during their sojourn in the wilderness:—The series and classification of the *sins* of this people, from their first call by Moses to their entrance into Canaan, and, indeed, throughout their national history:—The conquests of Moses and Joshua, and the allotments of territory to the Tribes:—The number of Judges, the feats of the more distinguished, and especially of Samson:—David's *chief Captains*, and his and their exploits. The various species of Idolatry into which the nation fell, with the number of Reformers, and their attempts at extirpating these evils; all these and a host of *other particulars* which might be mentioned, come under the same law.

XXVIII. This principle may, also, be traced in the *Geography* of the Holy Land, both natural and artificial, and in the number and relative positions of the surrounding nations. In proof of this, we will here present a few of the more remarkable instances: On the general map of the country *three* principal *Plains* are conspicuous. The Plain of Jordan on the East, which extends from North to South. That of Esdraclon or Jezreel, extending diagonally Northwest from the Jordan

to the Mediterranean, and that of Sharon on the Southwest. The two first plains are traversed respectively by the *Rivers* Jordan and Kishon, and a third "The River of Egypt," near the plain of Sharon, is the boundary of Canaan on the South. Of the river Jordan we may further note, that a little below its source it passes through *Lake Merom*; is afterwards expanded into the Lake Gennezaret, and thirdly, is lost in the Lake of Asphaltum or the Dead Sea. It has, also, three principal *tributaries* on the East, the Arnon, the Jabbok, and the Hieromax. The territory East of the Jordan, as conquered by Moses, was divided among *three* Tribes; that on the West among *nine*. Proceeding from the South to the North, we find the allotments of *three* of these last: Judah and Simeon in one; Ephraim and Zebulon extending across from the Jordan to the Sea; each, also, alternating in position with *two* others of the remaining six, which lie contiguous and bisected, and together extend through the same breadth. There were, also, *six cities of Refuge*, three on either side of the Jordan. In the time of our Lord, the Eastern Territory was still divided into three provinces, Idumea, Perea, and Decapolis; while the Western was partially consolidated into three others, Judea, Samaria, and Galilee.

Israel is occasionally spoken of as lying in the midst, between the two great and rival nations of *Egypt* and *Assyria*; and *thrice* did Isaiah prophecy that a day would come when there should be "a highway from Egypt, through Israel to Assyria," when the relations between the three should be harmonious. At some period of their national history, we find the three kingdoms of Edom, Moab, and Ammon on the East; Philistia, Tyre and Sidon, and Hamath—Zobah on the West and Northwest; Amalekites, Midianites and other Arab tribes on the South and Southeast; and on the further East they came successively into hostile relations with Syria, Assyria, and Chaldea. The first of these was conquered by the second, and both by the third, which, also, completed the conquest and captivity of Judah. After the loss of their independence, the nation of Jews fell successively under the dominion of Persia, Greece, and at length into that of all-absorbing Rome.

Finally, it appears that this principle has impressed itself on the very *language* of Scripture, and that the Oracles of Heaven have been *uttered* according to this rule. The rule itself may be traced by a careful eye throughout a large part of the Word—especially the poetical portions—though there is much variety in the mode of its manifestation. Many remarkable sayings are *trinally repeated*, as we shall show. But the specimens of *Triadic Style*—if we may

so term it.—which we shall adduce, will be of five different kinds.

There are passages, or verses, in which the matters set forth are either *three in number*, (or some multiple of three,) and *trinally presented*, so as to be transferred entire to our regular series of triads. In others the number “three or third” is *specifically mentioned*. In a third class we have *triadic phrases*. In a fourth, *an entire verse*, or sentence, is *briefly* and *clearly* expressed in trinal form. Within the fifth class, which includes the more *complex* instances, are several sub-varieties which will be best illustrated by specimens to be given hereafter.

XXIX. In the future it will be thought not a little strange, that this should have been so long overlooked by the numberless readers of the Bible, and for the following among other reasons.

At, or near the beginning of each book of the Word, are *one or more verses trinally expressed*, which indicate the *general subject* of the book, or of that part of it; and, so to speak, furnish the *key-note* to the subsequent strains. We subjoin a selection of these taken from the historical books. The reader will discover others for himself.

XXX.—TABLE OF INDICIA, OR KEY-NOTES.

Genesis—i: 1, 2; ii: 7, iii; ~~v~~vi;

xii: 1-3.

Exodus—i: 6, 7, 13, 14.

Leviticus—i: 1-2.

Numbers—i: 1-4.

Deuteronomy—i: 5.

Joshua—i: 2.

Judges—i: 1-2.

1st Samuel—i: 2, 10-11.

2nd Samuel—i: 1, 2, 3, 4.

1st Kings—i: 5, 7-10, 32-4.

2nd Kings—i: 1-2, 3, 4.

XXXI. In this rapid survey of the first, or Historical Division of the books of the Old Testament, or, rather of so much thereof as sets forth the History of the Jews until the era of their national captivity; we have been able to trace out many exemplifications of the principle announced in the beginning. The two remaining divisions—the Devotional-didactic, and the Prophetical—containing rather utterances of *feeling*, and of *principle*, than of incident or matter of fact, cannot be expected to furnish analogous instances, either so numerous or in such variety. It will appear, however, on examination, that such facts as they do mention, and of whatever class, are subject to the same rule—of which, also, there are not wanting *other* proofs; not peculiar to these books indeed, but far more numerous than in those which we have already traversed. But before proceeding to this part of our general task, there are certain other books in the Historical Department, which we must not pass over without some note, however slight.

XXXII. In these books, *six* in number, we find both a *resumé* of the history of the kingdom of Judah, from the death of Saul to the captivity, and a supplement thereto.

XXXIII. The two books of Chronicles, supposed to have been originally compiled, and for a special purpose, by Ezra, after the captivity, though receiving additions or interpolations (not unauthorized) long after, and from other hands, are peculiar both in character and object. When compared with those parts of the books of Samuel and the Kings, which relate the corresponding portions of Jewish History, they show both marked resemblances and differences. While parts of them are evidently but a repetition, or abridgment of the narrative in those books, other parts are remarkable as well for their omissions as for the presentation of new matter. But whether in the selection or rejection of materials, there must have been a tacit observance of *the great law of trinalism*, as the harmony of numbers has in no case been disturbed. Each of these books, like those which precede, is susceptible of *three* grand divisions. Their general scope and purpose being merely to present a history of David and his descendants, the kings of Judah, that of Israel and its kings being mentioned only when necessary to elucidate the former, yet many facts before recorded, are necessarily brought under review. And here, also, when examined together with those newer ones with which they are now associated, do they come under the same rule of classification which we have so often noticed. This is true of the summaries, wars and combats, the sins, the prayers, Prophets and their prophecies, divine communications, visions and other classes of facts, in like manner, as in the books which immediately precede, all of which will be made to appear.

XXXIV. There now follow the *three* supplementary books; those of Ezra, Nehemiah and Esther, which have this in common, that they relate most important events in Jewish History, *after the two nations had severally gone into captivity*. Each of the three books, as a whole, has its *three* grand divisions, well-defined; and in each of them do we find one or more triads, of summaries, of prayers, of sins, or other classes of facts, showing that the same rule has guided the pen of the writer—whether consciously or otherwise—in the construction of these, as of the preceding portions of the same history.

XXXV. The book of *Job*, the last of the six above referred to, is very peculiar in its character. It is usually classed with the *Poetical* books; but, it is, also, in part historical or biographical. Whether viewed as narrative or dialogue, it forms no part of *Jewish History*, or of Jew-

ish Religion, as does every other book of ancient Scripture. Its scene being laid beyond the limits of Palestine, in a time perhaps long anterior to the call of Abraham, we might suppose it a relic of the Patriarchal Age, and in part an exposition of the Patriarchal Faith. In that aspect it would seem to be out of place *here*, but that it is of a mixed character, being at once historical and didactic, and as such it furnishes a fitting stage, or medium of *transition*, between the first and second divisions of the Old Covenant.

And it also has its trinal divisions, and numerous triads besides; as in the number of its miracles and signs, of the modes in which the Patriarch was tried, the number of his daughters, of his friends, of their addresses to him, and of his answers thereto; with divers others in exemplification of the rule which, thus far, we have found to be universal in its application to Scripture.

XXXVI. We have given above (Nos. 13 and 14) the *trinal divisions* of the first series of books in this department. Here follow those in this second or supplementary series:

1ST CHRONICLES.—1. Genealogies from Adam to David. (2. From the death of Saul and his sons to David's preparations for building the Temple. 3. To his death and Solomon's succession. (1. chaps. i–ix. 2. chaps. x–xxi. 3. chaps. xxii–xxxix.)

2ND CHRONICLES.—1. The reign of Solomon. 2. History of the kingdom of Judah from the accession of Rehoboam to that of Hezekiah, the Reformer. 3. From thence to the captivity of Judah. (1. chaps. i–ix. 2. x–xxxii. 3. xxxiii–xxxvi: 21.)

EZRA.—1. The proclamation of *Cyrus*, authorizing the return of the Jews to *rebuild the Temple*. A company goes up under Zerubbabel and enters on the work, which is *suspended* in consequence of the intrigues of Samaritans. 2. But is *resumed* under a decree of *Darius* and *completed*. 3. By permission of *Artaxerxes*, a second company returns under Ezra; who also brings divers *offerings* for the Temple, and requires those of the former party who had married heathen wives, to put them away. (1. chs. i–iv. 2. chs. v–vi. 3. chs. vii–x.)

NEHEMIAH.—1. Nehemiah goes up to Jerusalem with a commission to *rebuild the City Wall*, which he does amid much opposition from the Samaritan chiefs; redressing, also, the grievances of the poor, and providing for the safety of the city. 2. A public *reading of the Law*, and celebration of the Feast of Tabernacles, followed by a National

Fast and renewal of Covenant. 3. *Dedication* of the City Walls; appointment of officers of the Temple, and reformation of divers abuses. (1. chs. i-vii. 2. viii-xii: 26. 3. xii: 27; xiii: 31.)

ESTHER.—1. For disobeying an order of the King of Persia, Vashti, his Queen, is deposed; after which Esther, a Jewess, is chosen Queen in her place. 2. Haman, the Agagite's plot for the destruction of the Jews, defeated by means of Mordecai and Esther, and its author hanged. 3. Further decree in favor of the Jews, who successfully resist their enemies, and institute the Feast of Purim. (1. chs. i-ii. 2. chs. iii-viii: 2. 3. viii: 3; ch. x.)

JOB.—1. Job's prosperity, followed by reverses and affliction. 2. Discussion between him and his friends as to the cause of his sufferings. 3. The interposition and decision of the Lord, and restoration of Job's prosperity. (1. chaps. i-ii. 2. iii-xxxvii. 3. xxxviii-xlii.)

XXXVII. The *Indicia* or *Key-Notes* of the same books are the following: 1st Chronicles, x: 1. 2nd Chronicles, i: 1. Ezra, i: 5. Nehemiah, i: 3-4. Esther, ii: 17; iv: 14. Job, i: 1.

XXXVIII. In our general classification of the books of the Old Testament, we distinguished the *second* grand division of those books as *Devotional-didactic*. Herein are *generally* included the *three* books of Psalms, Proverbs, and Ecclesiastes. Into the question concerning the inspiration of The Canticles, we do not propose to enter. We here merely assert that in each of the four, we may discover a trinal sub-division analogous to that we have pointed out in all that precede.

XXXIX. THE PSALMS.—On a cursory view of this book, it might be thought that its constituent parts are of a somewhat miscellaneous character—and these arranged on no very intelligible principle—as the several Psalms do not follow each other in the strictly chronological order of their supposed utterance, nor are those of a similar character always grouped together. But neither is this “a collection without method.”

XL. It is not unworthy of notice that the entire number of the Psalms is just *one hundred and fifty*—divisible, of course, into *three* parts, with *fifty in each*. But what is still more remarkable, if we look to the subject-matter of the 50th and the 100th Psalms, each would furnish a not unsuitable pause in the perusal of the book; as the 150th must be accepted as a fitting close to the whole, whatever

division we may adopt. Still, as some will persist in regarding such division as superficial, if not wholly arbitrary, we may enquire if none can be found, more satisfactory to the innumerable readers of this book.

XLII. A common and very ancient division, is into *five* parts, each terminating in a *doxology*, as follows: Psalms, i--xli; xlii--lxxii; ~~lxxiii--lxxxix~~; xc--cvi; cvii--cl. Now, if the *third* of these be taken as a middle term, on *either side* of it are *two other* parts, which, *if viewed in unison*, would reduce the five to three, and thus constitute a triad. This we would accept as an approximation to the *true* division, which we will now proceed to set forth.

XLII. The book entire is entitled "The Psalms of David; but we are not to suppose from this, that they were *all* composed by him. From the traditional titles of individual psalms, as well as internal evidence, critics generally have attributed a number of them to one or more of David's contemporaries—to a few have given an earlier—to many a much later date. The residue we may suppose to have been the spontaneous outpourings of David on as many occasions of his eventful life; which yet were so over-ruled that they might be appropriately used for Prayer and Praise in the Temple Service of the Jews. And we know that they have been adopted as expressive of the feelings of pious *Christians*, in all subsequent ages, according to the varying phases of spiritual life. Yet more, they have been thought to shadow forth the changes of state in a greater than David; even of Him "who bore the contradiction of sinners;" "who was *tempted in all points* like as *we* are—yet without sin"—who, while sojourning among us was subjected to alternative states of humiliation and exaltation, of sorrow and joy. In a word, that they exhibit, in one comprehensive series, the successive stages of *a life-long combat with spiritual enemies*, whereby the Redemption of mankind was wrought out. This is the view which, on a comparison of hypotheses, we are disposed to adopt. An anonymous writer of our own day, under the guidance of this idea, has traced in the book of Psalms just *twenty* of these stages, with well-defined limits, indicating as many pauses in this mighty contest; and in each one we may note the progressive changes of feeling, from those of incipient combat, advancing on through depression—at times bordering on despair—even to victory itself and exultation; besides the regular progress of the great work of which they are parts, to its termination in that wonderful triad of hymns, in which all the

powers of the Universe are called on to unite as in a Song of Triumph.

These divisions are as follows:

(1.) Regarding the *first* Psalm as a general introduction to the whole, the first division would extend from Psalms ii to ix. (2.) x-xxxi. (3.) xxii-xxiv. (4.) xxv-xxx. (5.) xxxi-xxxiv. (6.) xxxv-xlvi. (7.) xlix-lxiii. (8.) lxiv-lxvii. (9.) lxviii-lxxii. (10.) lxxiii-lxxviii. (11.) lxxix-lxxx. (12.) lxxxii-lxxxv. (13.) lxxxvi-lxxxix. (14.) xc-ci. (15.) cii-cviii. (16.) cix-cxxii. (17.) cxxiii-cxxviii. (18.) cxxix-cxxxvi. (19.) cxxxvii-cxxxix. (20.) clx-cl.

Now, in comparing this with the classification given above, we find the *first nine* of these sub-divisions to coincide with the *first two* of that—the *next four*, with the *third* of the old division; and the *last seven* of these, with the *last two* of the old. And if each of these groups be mentally regarded as a whole, we shall here have *another large triad*; in the propriety of which we shall be the more inclined to confide, from the fact of the coincidences above mentioned. *Nine*, also, = 3x3; and *four* and *seven*, are likewise, in Scriptural-use, numbers denoting perfection. The proper sub-division then, we would give as follows:

1. Psalms ii-lxxii. 2. lxxiii-lxxxix. 3. xc-cl.

PROVERBS—(1.) The praises and benefits of Wisdom and Prudence, with divers cautions against Folly and Vice. (2.) Proverbs of Solomon, in *three* collections, of which the second is introductory to the third. (3.) An appendix, also in three parts, viz: The words of Agar—the words of his mother to Lemuel—and the praises of a good wife. (1.) Chs. i-ix (2.) x-xxii: 16; xxii: 17; xxiv, xxv-xxix. (3.) xxx-xxxi.

XLIII. ECCLESIASTES—(1.) The vanity of all earthly things and pursuits. (2.) As evinced by Solomon's personal experience of life and observation of men, both in society and as individuals. (3.) Yet may benefit be derived from sufferings, and Wisdom is to be sought, both for the conduct of this life, and as an aid in preparing for the future.

(1.) Ch. i: 11. (2.) i: 12—ch. vi. (3.) vii-xii.

XLIV. SONG OF SOLOMON—A dialogue, in which is expressed, (1.) The desire of an expectant bride for her future bridegroom, whose appearance she describes, and whom, having sought through the city at night, she at length finds. (2.) A royal marriage procession, and description of the bride by the bridegroom. (3.) *Her* first affection

having abated, he also is temporarily estranged. She repents, and again seeks him through the city; who, when found, is reconciled, and recommends the beauties of her person. She now declares her renewed and unalterable love. (1.) Ch. i-iii: 5. (2.) iii: 6; v: 1. (3.) v: 2; viii: 14.

XLV. Coming to the Third Division of the Old Testament, we might proceed to show that the same trinal mode of sub-division is applicable to each of the PROPHETIC BOOKS. But as this is less apparent with regard to some of them, and as this in turn would lead to explanations unsuited to this introduction, we must defer the statement until we reach these books in the regular order of our progress. But here are other facts standing forth more prominently from the sacred page, and illustrative of our general theme.

XLVI. Of the Prophets whose writings are included in our sacred books, *three*—Isaiah, Jeremiah, and Ezekiel—are generally termed *the Greater*; and twelve—(3x4) from Hosea to Malachi, inclusive—the *Minor Prophets*; and this, from the greater or less extent of their utterances. The book of Daniel occupies a middle position, and, also, serves as a medium of transition between the two classes.

XLVII. If we look to the *mode of distinguishing them* in Scripture, we find: 1. That *three* of them—Isaiah, Daniel, and Zephaniah—were of *royal or noble blood*. 2. Three—Jeremiah, Ezekiel, and Zachariah—were of the *Priestly* order. 3. Three—Hosea, Joel, and Jonah—were known as respectively the *sons of Beerī, Pethuel, and Amittai*. 4. Three—Amos, Micah, and Nahum—were severally of *Tekṣa, of Moreshah, and of Elkosh*. 5. Of Obadiah, Habakkuk, and Haggai, these three, the personal history is unknown. 6. *Malachi*, who closes the list of the Prophets, and announces the herald of our Lord, may form *another triad*, with *Samuel*, who founded the first “School of Prophets,” and who was himself the *head* of the regular series of Prophets or Seers; and with *Moses* by whom the Law was given, and who was “the greatest of all the ancient Prophets.” Deuteronomy xxxiv: 10.

XLVIII. When considered as to *the subject matter* of their Messages, *the parties addressed* and *the time of deliverance*, they may again be thrown into trinal groups. Thus Isaiah, Jeremiah, Ezekiel, Daniel, Joel, and Zephaniah, these *six*, not only addressed their warnings to their own people, but denounced the vengeance of Heaven on *divers of the surrounding nations* for their oppression or persecu-

tion of the Jews. Those of three others, Hosea, Micah, and Amos, were addressed in part to both *Judah* and *Israel*, though more to one nation than to the other. Each of three others *foretells the ruin of a particular nation*. Thus, Obadiah prophecies the destruction of Edom, Nahum of Nineveh, and Habakkuk, that of the Chaldeans. [Jonah, also, had announced a similar fate as impending over Nineveh, but the judgment was averted for the time by the repentance of her King and people.] Jeremiah prophesied *in part, during the captivity*, as did *two others*—Ezekiel and Daniel, wholly in that time. And Haggai, Zechariah and Malachi—these three—*after* their return to Palestine.

XLIX. As already remarked, there is, of course, less of incident in these books, than in the historical; but facts ere not wanting here, and in some variety. Thus, in the books of the Greater Prophets we find them of certain classes with which we are already familiar, and quite numerous; as Miracles, Signs, Divine or Angelic Communications, Dreams, Visions; as also, & denunciation of wicked nations, Parables, Prayers, besides others of a more miscellaneous character. In the greater number of the *minor Prophets* we also find facts of one or more of the above classes, and *all throughout the Prophecies, coming under our general rule*; and, as might have been anticipated from their *poetical structure*, the examples of *triadic style* are relatively more numerous than in any other part of Scripture.

TRIADS OF THE NEW TESTAMENT.

L. We observed in the beginning, (No. I.) that the New Testament, under the designation of THE GOSPEL, might be regarded as a member of a Grand Triad, in which the whole Scripture would be included; and that, as such, it was united by THE PROPHETS with THE LAW. For the Gospel, as the great means of *restoring* mankind from the ruins of the Fall, was foretold by the Prophets, and had been typified by the Law.

LI. If then, as Christians generally believe, the New Testament be really the continuation and complement of the Old, and each of them, in some sense, the product of divine inspiration; a principle which has been found to regulate the composition and structure of the one, may naturally be sought in the other. The most general and obvious proof of this was also noticed above, (No. III.) where we said that the books of the New Testament appeared in *three* classes, the Historical—the Didactic—and the Prophetic; and that these are so many *grand divisions* of this part of Scripture.

LII. Each *Evangelist* records a portion of the deeds and sayings of our Lord while incarnate; this being the *preparatory work* and *instruction* to his disciples for founding his CHURCH—of the first *planting* and *propagation*, of which we have an account in the Acts of the Apostles.

LIII. It were beside our present purpose to enter into the question, “why were *four* Gospels given by inspiration, when, to human apprehension, *one* would have sufficed for embodying the various matters which appear in their several narratives?” We accept the Sacred Word as it has been handed down to us, and doubt not there were reasons good for thus repeating the same general series of facts and principles, with omissions, variations and additions. Sufficient for us it is to know or believe, that all human race may be comprehended under as many general classes of mind and character, and that each Gospel is specially adapted to the instruction of one of these great classes.

LIV. In the four Gospels then are set forth the *principles* of christianity in their most general form, as applicable to all men, every where, and in all time. And, in the book of Acts are narrated the first attempts to *apply* them to the nations in their then degenerate state. In the Epistles we have those principles farther *developed* and *explained* with a view to such application. And though some of the circumstances in which the Church, in divers localities, was then placed, were temporary and not likely to recur, yet the principles themselves would remain for her future guidance; subject, of course, to proper modification, according to her ever-varying states and surroundings. From the *Revelation* of John we learn that ~~CORRUPTION~~ in divers forms had already begun to invade the Church, who also foretells that certain of these errors and evils, in after ages, would gradually deepen and spread, until they would become so inveterate and destructive as to call for a *general judgment* from Heaven; after which we are led to hope for a new and purer state of the Church on earth, with its attendant blessings.

LV. Let us now enter on the examination of the historical books of the New Testament with this trinal principle still in mind; if perchance other instances of its operation may be discovered there.

LVI. We have already observed, (No. XXVIII,) that at this time the territory on either side of Jordan was divided into *three* provinces. And herein we are struck with the remarkable fact, that the narratives of *three* of the Evangelists, Mathew, Mark and Luke, relate the *regular progress* of our Lord's mission, through *three* of these provinces; beginning with Galilee, which was most remote from the Great Temple and Capitol of Judaism, and proceeding either through Samaria or Perea, into Judea and to Jerusalem itself—*three* circuits also being made in Galilee before finally leaving that for the next province—while the narrative of John oscillates between Galilee and Judea, pausing but once for a brief interval in Samaria.

LVII. If now we reduce to tabular form the several *changes of place*, and *stages* in the various journeyings, of our Lord during His incarnation, as these are given by the different Evangelists, it may be shown, that *according to each*, He either visited the same place *thrice*, or three places *the same in kind*, or else approached certain other places by *three* successive gradations.

LVIII. From the innumerable things said and done by our Lord during this progress, (John xxi: 25) each Evangelist has, under divine guidance, made a selection for record. His sayings, for the

most part, appear in the form of *discourses*, of greater or less extent, direct, either to individuals or classes of men. In these are declared the rules and principles of the *Christian life and doctrine*—illustrated by frequent *parables*,—*instruction to his disciples* for their propagation; and numerous *prophecies* for the warning or encouragement of His followers in that and succeeding ages.

LIX. Several of His principal discourses are naturally divisible into *three* principal parts. As examples we may cite, the Sermon on the Mount—His prophetic discourse to the twelve on finally leaving the Temple, and His parting address to them at the last Supper. It is also pertinent to remark that in the body of these may be found *numerous other triads*—likewise in other addresses of lesser length,—as in the instructions, first to the Twelve and afterwards to the Seventy, on sending them forth—in divers addresses to the authorities of the Jewish Church, reported by John—and especially in His denunciation of the Scribes and Pharisees as hypocrites, as stated by Matthew. In these books, also, are many sayings trially repeated and numerous examples of triadic style.

LX. Of the many *acts* of our Lord of which we read in the Gospels, His *miracles* stand forth most prominently from the sacred page, and of these we will speak presently. In these books, as in those of the Old Testament, we find triads of *Summaries, and of Songs of Praise*; also mention of *Sins*, of *Prayers*, of *Warning Dreams*, of *Divine or Angelic appearances and communications*, the number of each being also precisely in accordance with this law. But besides these we may note its presence as regulating the account of other facts and events of a more miscellaneous character—as the gifts of the Magi—the number of His trials when tempted by the Devil—the calling and number of His disciples. We also find its tacit observance in the relation of occurrences during His last sojourn in Jerusalem; such as His visits to the Temple—His collisions with the authorities of the Jewish Church—their conspiracy against Him—scenes at the Last Supper—in the Garden, and during His arrest—and finally, the incidents attending his Trial and Crucifixion; and after his Resurrection.

LXI. Three of the above classes of facts—the Miracles—the Parables, and Prophecies, are illustrative of the principle for which we contend, *in more ways than one*. Thus the number of miracles recorded in each Gospel is some *multiple of three*; as is also the number of those wrought in *each province* of the Holy Land. Where the

localities are specified, for the most part, *three* and no more were exhibited in each place, or in places the same in kind. The Miracles recorded in *each Gospel* may be classified in triads, as may also *the entire number*, as given by all four Evangelists. The number of those recorded by three Evangelists in common—of those given by two only; and of those peculiar to Matthew and Luke, are also multiples of three.

LXII. The numbers of the *Parables* related in each Gospel:—of those spoken in any particular province: of those given by three Evangelists, or by two only; and of those peculiar to Matthew and Luke, are all multiples of three; and the total number recorded in the four Gospels may be thrown into *classes* of three.

LXIII. The Prophecies referred to or announced in the Gospels also fall into *three* classes. 1. Prophecies of the Old Testament cited as being *then* fulfilled. 2. New Prophecies to be fulfilled in time. 3. Prophecies of Future Judgement on Nations, individuals, or characters. Those of the second class admit of a trinal *sub-division* in reference to the *date of their fulfilment*; which of some is found in the book itself which records them—of others in the Acts of Apostles; and of the remainder is to be sought in later Ecclesiastical History; and the number of those in each class or sub-division, is ever some multiple of three.

LXIV. When the Great Redemption was accomplished, and the Saviour had risen from the tomb, and the general instructions to His Apostles were complete, his last command to them previous to His Ascension, was that they should preach his Gospel *to all Nations*; a duty not yet entirely fulfilled after eighteen centuries, but of which the first essays are recorded in the BOOK OF ACTS. But, whereas, His own ministry was begun in Galilee, in the progress of which He passed through Samaria to Judea and Jerusalem; in their case this process was reversed, and they were commanded to begin at Jerusalem, and advancing thence, to proclaim his Gospel in all Judea, Samaria, and the uttermost parts of the earth.

LXV. Christianity then, which was originally taught by Him, who was *The Truth* embodied, was afterwards to be propagated by men to men; and beginning from *Jerusalem* as a centre, to *Jews* first, and then to *Gentiles*.

LXVI. It was spread principally by *preaching*; and the first

preachers, who were an organized body of men divinely appointed, were called *Apostles*; besides whom, we read of other preachers, with other titles, and provision made for a succession of such.

LXVII. As aids to their mission, they were gifted with the power of working *Miracles*—more necessary then, perhaps, than now—were encouraged by *Divine* or *Angelic Communications*; and sometimes warned by *Prophecy*. The Apostles would go forth singly, or *in pairs*, or with assistants. And their human prudence and wisdom were heightened, when necessary, by divine impulse or illumination, if not by actual inspiration.

LXVIII. In their preaching—for which *prayer* and *fasting* were other preparations—they bore witness to the *Resurrection* of Jesus, and exhorted their hearers to *Repentance*—on which they were promised *Forgiveness of Sins* and the *Hope of Salvation*—the way of which was also pointed out. It was attended with much success, and to their converts were administered the sacraments of *Baptism* and the *Holy Supper*;—the last being here termed “the breaking of bread.”

LXIX. Nevertheless, they met with *opposition* of various kinds—both *diabolical* and human—with denunciation, calumny, persecution, violence, and other sufferings, even to death. These proceeded either from *Jews*—from the adherents of *National Idolatry*, long established—from *Infidelity*, or from *Barbarism*.

LXX. In the progress of their labours *new questions*, of policy, of casuistry, or prudence, arose, which had to be determined by authority. We thus see that in this, as in so many later enterprises, “Progression was by Antagonism.”

LXXI. In *all these* and in *many other particulars*, as they stand recorded in the Book of Acts, the same *Trinal Principle* which we have found in operation in the earlier books of Scripture appears to have regulated the selection, both as to *number* and *application*.

LXXII. Each of these historical books is naturally divisible into three principal parts, as follows:

In each of the *three* first gospels these are sufficiently defined by its narrative of the mission of our Lord in the several provinces of Palestine. Thus his work in

<i>Galilee.</i>	<i>Perea.</i>	<i>Judea, as given by</i>
MATTHEW....i-xviii;	xix: 1-14;	xix: 15 to the end.
MARK.....i-ix;	x: 1-31;	x: 32 “
LUKE.....i-ix: 50;	<i>Samaria.</i> ix: 51; xiii: 22.	xviii: 31 “
	<i>Perea, xiii: 23; xviii: 30</i>	

JOHN—(1.) From the beginning to the close of his ministry in *Galilee*. (2.) Occurrences in Judea at the Feasts of Tabernacles, and the Dedication, after which he retired beyond Jordan for a time. (3.) Events during his last sojourn in Judea, and until his last appearance to the disciples in Galilee. (1.) Ch. i-vi. (2.) Chs. vii-x. (3.) xi-xxi.

ACTS—(1.) From the Ascension of Jesus to the dispersion of his disciples from Jerusalem. (2.) To the first regular *Mission* to the Gentiles. (3.) To the end, which leaves Paul a prisoner at Rome. (1.) Chs. i-vii. (2.) viii-xii. (3.) xiii-xxviii.

The *key-notes* to these books may be found in the following verses: Matthew, i: 1; Mark, i: 1; Luke, i: 28; John, i: 1; Acts, i: 3, 8.

LXXIII. In each of the *three* first Gospels may be found a triad of *summaries* of doctrine or instruction, addressed to disciples; viz: in *Matthew*, (1.) The Sermon on the Mount. (2.) His charge to the Twelve on sending them forth. (3.) His Prophetic discourse on leaving the Temple. Chs. v-viii, x, xxiv-xxv.

In *Mark*, they are, (1.) His charge to the Twelve on sending them forth. (2.) His discourse concerning Pharasaic Traditions. (3.) His Prophetic Discourse, as above. Chs. vi: 7-11; vii: 1-23; xiii: 1-37.

In *Luke* we have these three. (1.) The Sermon on the Plain. (2.) The Charge to the Seventy. (3.) His Prophetic discourse of his Second Coming.—vi: 20-49; x: 2-16; xxi: 5-36.

In *John* we have *three times three*. (1.) His conference with Nicodemus. (2.) That with the woman of Samaria. (3.) His address to the Jews on healing the impotent man at Bethesda. (4.) That to the Capernaïtes. (5.) His address to the Jews during the Feast of Tabernacles, in *three* parts. (6.) His discourse when *Greeks* desired to see him.—(7, 8, 9.) His Valedictory Discourse to the Eleven, in *two* parts, followed by his Intercessory *Prayer*.

Ch. iii: 1-21; iv: 1-42; v: 17-47; vi: 26-58; (vii: 14-39; viii: 12-59; ix: 39—x: 1-18;) xii: 20-50; (xiii: 31—xiv; chs. xv and xvi; and ch. xvii.)

Thrice in ACTS are certain events previously related *rehearsed in summary*, by narrative or letter; as (1.) The Vision of Peter. (2.) The decrees of the Council of Jerusalem. (3.) The Letter of

Lysias. (1.) x: 9-13, com. xi: 1-17. (2.) xv: 1, 18-22, com. vs. 23-9. (3.) xxi: 31-3; xxii: 30; xxiii: 10, 13, 23, com. vs. 26-30.

LXXIV. The SECOND GRAND DIVISION, or DIDACTIC portion of the New Testament is made up of *twenty-one* ($=3 \times 7$) *Epistles*, by five different authors, which may be trinally classified thus: 1. Fourteen are by Paul, *the Apostle to the Gentiles*, who, in this, as in other respects, laboured more than his compeers. 2. One each by James and Jude, *brothers* of our Lord according to the flesh. 3. The rest by Peter and John, the two most distinguished of the Twelve *Apostles*; and of these *three* were written by John.

LXXV. The Epistles of Paul, as we now have them, are not arranged in the order of Time, nor wholly in that of their seeming length and importance. The two most elaborate of the series are placed at the beginning and the end; thus serving as a *framework* to enclose the others. The first which was addressed to the Church in Rome, the capital city of the Empire—which in after ages became the protector and at length the corrupter and oppressor of Christianity—is somewhat *prospective* in its character. The last, or Epistle to the Hebrews, as distinguished from the former, is *retrospective*; and being addressed to his own Nation, the former guardians of the sacred oracles, and designed to shew that the Jewish Ritual was typical of and preparatory to Christianity, is both conciliatory towards such as might be favorably disposed to the New Faith, and valedictory to those who obstinately adhered to the Old.

LXXVI. *Twelve* ($=3 \times 4$) of the Fourteen are *doubly* susceptible of a trinal arrangement. Thus, when viewed as to *the parties addressed*, we find letters to *three churches* in Asia Minor, those in Galatia, Ephesus, and Colosse; to *three* on the Continent of Greece; those at Corinth, Phillippi, and Thessalonica. To *three* individuals, being those to Timothy and Titus and Philemon; and to three of these parties—the Corinthians, Thessalonians and Timothy—he sent a *second* letter.

LXXVII. Again, when considered as to their *subject matter*, or the *occasions* on which they were severally written, they fall into other *trinal* groups, except that those of the *first* class are disposed, at the beginning, middle, and end of the series. Thus the Epistles to the Romans, Hebrews, and Ephesians—these three—may be regarded as so many *general expositions* of the Gospel System, when viewed from different stand-points; especially of its comprehensive and Catholic character—the two first of its doctrines—the last of its precepts.

LXXVIII. In *three* letters — the two to the Corinthians and that to the Galatians — he vindicates his Apostolic character and prerogatives, which false teachers had sought to undermine: rebukes the rising Spirit of Party which had already begun to disturb the unity of the Christian Church; and reproves those churches for heresies of doctrine, disorders in their worship, or breaches of private morals. *Three* letters — that to the Colossians and the two to the Thessalonians — are of a *mixed* character; as he finds in those churches something to approve and something to censure, both as to doctrine and practice. *Three* others — those to Timothy and Titus — are for the most part employed in setting forth the qualifications and duties of *the Christian Ministry*. Of the remaining two, that to the Philippians — *the first fruits of his Ministry in Europe* — is almost wholly commendatory and encouraging; though mingled, as are most of the others, with exhortations to duty and with warnings against false teachers and the errors of the time. The letter to Philemon, which contains a request to one of his converts, on behalf of another, who had stood to the former in a peculiar relation, is a model of clerical courtesy and dignified persuasion. All these Epistles, indeed, *when properly understood*, may be regarded as representative in their character, and as embodying principles of eternal Truth, pregnant with instruction to the church in the various phases of its subsequent history.

LXXIX. Paul's Epistle to the Hebrew^s, with that of James and the 1st of Peter, make a *triad* of letters to the *Jews*: and the first of these hereby serves to connect the Letters of Paul with those which follow. The 2nd of Peter is also addressed to Jewish Converts, but only as constituting a part of the general body of Christians, and together with the 1st of John and that of Jude, which are also addressed to *Christians generally*, make another triad.

LXXX. Each of the Epistles of the New Testament has, moreover, a beginning, a middle and an end, and is naturally divisible into *three* principal parts; but as was said of several of the *prophetic* books of the Old Testament, certain of these also have been the subject and arena of loud and long continued controversy; and as to prove our assertion concerning these would demand more of our space than is consistent with our present purpose, we defer it as to all until we reach them in regular course.

LXXXI. Concerning one other matter there need be no doubt. The instances of what we have termed "*Triadic Style*," in each of its three principal varieties, which these Epistles furnish, are both nume-

rous and striking; and as such have attracted the attention of many who probably were not aware that they were but examples of a rule whose operation might be traced throughout the entire Scripture.

LXXXII. THE REVELATION of John is the sole book in the *third* and last GRAND DIVISION of those of the New Testament. As we have already seen, there are divers prophecies in the Gospels and Acts of Apostles. A few are also found scattered through the Epistles; but this book, which closes the canon of Scripture, is almost *wholly Prophetical*. The symbolic style in which its predictions are clothed has rendered them so obscure as to challenge the sagacity of interpreters; and to this day it continues the arena on which commentators of highest repute have tested their powers. Nevertheless, so diverse are their conclusions, and so confident is each one in his own, that for the multitude as yet "shadows, clouds and darkness rest upon it." We must say, indeed, that on no book, whether of secular or sacred literature, has there been such an expenditure, and if we may judge from the scantiness of results generally accepted, such a *waste* of learning and ingenuity, as on this. It is not necessary that we should here declare, to which of its thousand interpreters we yield our credence, or which we accept as the one, true, and sufficient exposition of its mysterious contents. Our present object is different.

LXXXIII. And whatever interpretation we may adopt, the book itself has *three* principal divisions, as may be made clear to the general perception. These we briefly defined above, (No. LIV.) and may here exhibit more in detail. *The first* relates the appearance of our Lord to John in Patmos, and his messages to the Seven Churches in Asia. *The second*, by a series of symbolical visions shadow forth the progressive corruption of the Church, both as to doctrine and life — the preparation for judgment on its different branches, for their heresies, usurpation, and persecutions of the faithful; and at length the General Judgment on the Nations. In *the third* we have John's Vision of the Descent of the New Jerusalem, which is believed to foreshadow a new and purer state of the Church on Earth, with the blessings consequent on that Great Event, which puts the crown to all the Dispensations of Providence for the *Restoration* of Man to that *Paradise* which was *lost* by THE FALL. The following references will show the limits of these several divisions: (1.) Chs. i-iii. (2.) Chs. iv-xx. (3.) Chs. xxi-xxii. See, also, i: 19. The *key-note* to the book is found in i: 1.

LXXXIV. In this, as in the Prophetic books of the Old Testament, there is little of what may properly be called incident, and of course

the instances in proof of our general principle are less frequent than in the Gospels and Acts. They are, however, not wholly wanting, and of these we may mention the *Visions*, and the *Songs of Praise*, the number of which, in either case, is a *multiple* of three.

LXXXV. In this book, *seven* is conspicuous as a symbolical number. Thus we read of seven spirits, stars, candlesticks, churches and others. But the number *three* also occasionally appears — sometimes by express mention. As in the Sacred Series of Visions, where the preparation for Judgment is set forth by three series of symbolic acts — opening Seven Seals — sounding Seven Trumpets, and opening out Seven Vials or Vessels. Of the trumpets *three* also are particularly distinguished ; and the pouring out of the Vials is announced by *twice three* herald angels. And for passages on which the number *three* or third is expressly mentioned, we may refer to the following: viii : 7, 9, 10, 11, 12, 13 ; ix : 15, 18 ; xi : 9, 11 ; xii : 4 ; xvi : 13, 19 ; xxi : 13.

LXXXVI. The instances of Triadic Style are also numerous, and some very striking and of singular beauty.

LXXXVII. Having thus, as it were from an elevated position and with the reader at our side, glanced along the entire current of Scripture from its fountain head ; it is hoped that we gathered from the view enough to render intelligible the principle with which we set out, and instances in proof sufficient to shew that the principle itself is not wholly arbitrary. In such case he is better prepared to return with us to the same fountain, there to embark on a more leisurely voyage adown the same stream, verifying as we proceed the same principle *in detail*. This we now propose to do, and accordingly commence with the Book of Genesis.

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